THE BOOKE OF THE HOLY SOCIETYE COMMONLY CALLED OF TVVELVE

Conteyning the Lytanies, and Prayers, vvhich are to be sayd by those vvho are of that Societye.

To obtaine of God the grace to dye well.

Lately translated out of the French language for the benefit of English Catholikes by N. N. a Catholicke gentleman.

Orate pro invicé, vt saluemini &c.

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Saluos nos fac Do
mine Deus noſter,
Et congrega nos a
nationibus:
Vt confiteamur no
mini ſancto tuo,
Et gloriemur in lau
de tua.

Pſal. 105.

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THE TRANSLATOR TO THE DEVOVT READERS.

AS it is moſt certain, that we ſhall all of vs die once; ſo is it no leſſe certain that after our death we ſhall receyue a doome of an irreuocable ſentéce of eternall life, or eternall

death, accordingly a
we shall be found wor
thy or vnworthy at tha
hower: And therfor i
cõcerneth vs very near
so to prouide our selue
whilst time permitteth
that at the last hower w
may be found in such
case, as is most befitting
for that end, which w
all ayme att, which is
happye life withou
end. This consideratio
hat

hath from my very childhood taken such deepe impression in my hart, that although to satisfye my curiositye, I haue trauailed ouer the greateſt part of Europe, yet in my trauailes I had alwayes this end ſett before myne eyes, to obſerue wher euer I might learne, what courſe was beſt to be vndertaken for a man to ſecure him-

ſelfe (as far as the inſtabilitie of this mutable world will permitt) of a good and happy end. I ſaw frō the beginning ther was no better ſecuritye could be had in this world of dying well, then to liue well: And for this reaſon cōſidering that ſaying of S. Bernard. *In Religione homo viuit purius &c. In Relsgion a man liueth more purely,*

purely, falleth more rarely, riseth more speedily, walketh more warily, receyveth the dew of gods grace more frequently, reposeth more securely, dyeth more confidently, is purged from his sinnes more quickly, and rewarded with glory more aboundantly; For this reason, I say, I could haue bene well content to haue imbraced a religious course of life; but

I eyther fouud indeed the conſtitution of my body too weake, or at leaſt the cowardelineſſe of my mynde made me flatter my ſelfe with that cõceipt, which diuerted my thoughts from ſo high an entrepriſe. Att the length cõming homeward thotough France, by the prouidence of God, and the care of my

my good Angel, as I presume, I meet with a friend who bestowed on me one of these little bookes, sett forth in the Frēch language; which, after I had well perused, and pondered, gaue me such content, and ioy, by cause it suted so well with my wishes, and presented me so plaine, and easye a way to what I principally aymed

aymed att, that I procured my ſelfe to be admitted into the holy Aſſociation or Confraternitye, which is herein diſcribed. Afterwards comming into England and there diſcouering my treaſure gotten in France, I was ſollicited by ſome of my friends, whoſe requeſts were commaunds vnto me, to tranſlate the ſayd

booke into owre language. Idid so: and it began by little and little to grow into that generall liking of so many, that it seemed too too laborious to transcribe so many copyes. For which reason I gaue my consent it should be printed, that so satisfaction might be giuen to all. And loe here the booke: which if it redound

dound to the ſpirituall
benefitt of your ſowles,
I beſeech you lett me
haue ſome part of your
prayers; and that is all
the recompence I de-
ſire of you, either for my
labour, or good will.

Your fellow partener in
your afflictions for gods
cauſe. N. N. a Catho-
licke gentleman.

The authors instruction to the Reader that is, or desireth to be of this so-cietye.

NOE truth is more approued, the that which doth both teach and assure vs that euery liuing mā must once dy, to liue agayne

ther in heauen with the S
and bleſſed Soules, or i
hell with the damned &
wretched ghoſts, ſinc
this is the laſt ſentenc
frō which there is noe ap
peale, neuer to be reuew
ed agayne, pronounce
by the mouth of god ou
ſouueraigne iudg. An
truth it ſelf by the apoſtl
in theſe termes; *It is de-*
creed that all mē muſt once dy
and after that comes iudgmēt.
For which cauſe the moſt
important and ſerious
buiſines

buiſines that a Chriſtian man can haue in this world is to learne to dye well: For this is the Science of Sciences. And thereto ought wee to applye that ſayeing in the ghoſpell ſoe much prayſed by our ſauiour to S. Mary Magdalene. *But one thing onely is neceſſary.* Whereupon S. Iohn doth eſteeme, and call thoſe onely bleſſed amongſt mortall men who dye in our lord: that is to ſay in

his grace; *Bleſſed are the dead vvho dye in our Lord.*

Nowe ſince it is ſoe that eyther from à good, or euill death, the eternall and chiefe felicity is deriued, or els euerlaſting and dreadful miſery, if there be any thing, deare reader, which thou oughſt to haue in ſingular recõmendation whilſt thou doſt reſide in this valley of teares, it is to ſearch and knowe the meanes which thou muſt vſe and

practiſe

practise to render the passage out of this mortall life, as much as in thee lyeth, most easy and assured. And to this end I haue bene willing to laye downe for thee, at the end of these prayers, some wholesome lessons for thy instruction, howe thou oughst to behaue thy self both in sicknes and in health, to the end thou maist more happily finish thy dayes and life. Of which lessons the principall, and

moſt aſſured (next to a good life) is to haue recourſe as you shall heare hereafter in fitt place to the perfectiõs, and merits of the Saynts , and aboue all of the moſt holy, and euer glorious mother of god. In which I shall declare vnto thee (beloued reader) certayn deuout and religious perſons being well inſtructed, caſt themſelues one daye, being inſpired from god, vpon that conſideration

that

that our good mother the church doth call the blessed virgin, mother of God; *the Gate of heauen*, and *doore of paradise*: & that shee doth daily sing vnto her; *Marye mother of grace, mother of mercy, defend vs frō our aduersary and receiue vs at the houre of death.* But this was performed with soe serious attentiō, and soe much feruor of deuotion; that from that time they resolued to addresse themselues alwa-

yes with reuerẽce to her, and to implore her ayde and ſpeciall aſſiſtance that they might more duely diſpoſe themſelues for that difficult, and dangerous paſſage of death.

For theſe conſiderations they did agree together to ſay euery daye the Lytanyes of our Ladye of Loretto to the honor & glory of her name, one for another, as alſoe the prayers of the moſt glorious Patriarchs S. Ioſeph, S. Auguſtin

Auguſtin, S. Barbara, to whom they particularly deuoted theſelues, that by theyr interceſsiō they might be afsisted in theſe theyr indeauours.

And for aſmuch as noe mā can fully poſſeſſe that high vertue of Charity without hauing a particular care of the wellfare and safty of his neighbour; to prouide alſo that theyr ſmall number in times to come might increaſe in this deuotiō, and to augment the effectuall merit

merit of theyr prayers by à laudable and holy multiplication, they did aduiſe amongſt themſelues and determine, that each one of them should aſſociate to theyre company twelue deuout perſons, and that thoſe twelue if they would, when the occaſion should be offered might likewiſe each one of them aſſociate other twelue, and they alſoe euery one of them twelue others, and ſoe cõſequen-

sequently from one to another all thoſe, whoe should from time to time be added by any one, that had bene formerly admitted, should haue the same power, which thoſe had whoe did admitt thē. And hence it doth proceede, deuout reader, that this Company is very fitly named at this time the holy sociery of twelue, Whereunto since that time soe many are vnited in France, Italy, Germany

Spayne

Spayne; yea euen as farre as the Indyes, that they are accompted at this preſet of eyther ſexe, men and woemen, more then three, or foure hundred thouſand of the ſocietye. But whereas almoſt infinite perſons men and woemen cannot (not being able to read) ſay the foreſayd litanies it hath bene thought by ſome of the principal moſt zealous, and affectionate to the ſayd holy aſſociation,

that

hat in ſtead of them thoſe
hat are admitted, which
annot reade, ſay theire
eads; and for the pſalme
De profundis, which thoſe
whoe are more learned
ought to ſay for ſuch ſou-
es as are departed of the
ayd holy Company, ſhall
ay 3. *Pater Noſter*, and 3.
Ave Maria.

Nowe to the end that
thoſe, who are admitted,
may not erre in the num-
ber of thoſe, whoe they
are to admitt into the

ſayd holy aſſociation ;
were good , as ſoon
as they ſhall be receiue
to regiſter and write th
downe in ſome ſma
booke ; or els, which we
better, and wherein ther
is more merit, euery on
of them ſhall prouid
twelue of theſe littl
bookes to giue them gra
tis to each one of thoſ
whom they ſhall admitt
ſo shal he know by the fi
nishing and diſtribution
of his bookes that the nú-
ber

ber of those whome he may admitt is compleat and ended.

Another meanes more certaine and sutable to the condition of secular persons, especially woemẽ, is, to intreat him that shall admitt them, if he be a priest, or religious man, to accept and take the charge vpon him to associate for them such persõs as he shall iudg in poynts of religion to be most ca-

pable giuing him the twelue bookes, which they haue prepared for that purpose; nor ought those priests or religious men refuse this cõmission, and act of charity; but rather ought to seeke and demãd it. Yea they ought not to admitt but very few, or scarce any secular men at all, especially woemen, without this condition, to witt that they shall not receiue any one without the knowledg of their

Confessor

Cõfeſſor; cõſidering that great profit will redouud from thẽce to the holy aſſociatiõ, which otherwiſe by degrees might be filled with à great number of libertins, and debaushed perſons without deuotiõ, which in the end would bring dishoner to the ſocietye. By which meanes the ſayeing of the prophet Eſay should be verifyed; *Thou haſt multiplyed the nation, but haſt not increaſed theire ioye.*

Moreouer this holy and

flourishing Company, with thoſe prayers which are exerciſed therein hath bene receiued, and allowed by many graue and renowned perſõs, aſwell of the chiefe of the cleargy as of the ſeculars. By famous and learned preachers and by good, and holy religious men, whoe haue bene admitted from diuers orders both auſtere and reformed. By whom all

Chriſten-

Christẽdome, perceiuing the fruit and proffit which must needs arise to the church of god from this laudable and holy society, doth labor to haue it approued, authorised, and inriched by the holy apostolique seat with the treasures of the sayd church obtayning for it plenary indulgences in forme of à Iubilie, which those of the company shall gayne twice in theire life, that is to say.

then when they shall enter into the ſayd holy Society, and at the article of death, and other plenary indulgéces likewiſe, with the deliuery of à ſoule frõ purgatory, to be applyed by manner of ſuffrage to ſuch ſoules, as are departed in the ſayd holy ſocietye, which they may gayne as well vpon all the feaſts of our bleſſed Lady, as of the foreſayd bleſſed S. Ioſeph, S. Francis, S. Auguſtin, and S. Barbara,

with

with this condition, that those whoe are of the society doe confesse themselues to allowed Cõfessors, and communicate vpon the sayd feasts.

And that they may be made pertakers of soe many good prayers, which are continually offered vp by soe deuout soules, and in soe many parts of the Christian world, it is requisite before they enter into this holy societye to haue à firme

firmed to liue & die ther-
in and withall to obſerue
as they shall be able, all
that which shall be heere-
after ſett downe although
there be noe obligatiõ or
tye of conſcience, other
then that which euery
Chriſtiã hath to liue well,
and ſerue god, and to loue
theire neighbour.

WHAT

VVHAT IS TO BE DONNE BY THOSE VVHO DESIRE TO BE ADMITTED INTO THIS SOCIETYE?

FIrſt of all he that will enter into the ſayd holy Cõpany muſt cauſe himſelf to be receiued and admitted by one whoe hath bene formerly receiued

ceiued, whoe shall make his receptiõn soe much more gratefull and meritorious before god, as he himself shall be more recommendable in deuotiõ, holynes of life, and professiõn; which poynt is soe important, and of that consideration, that those whoe demand to be admitted, ought to vse all meanes possible, that it may be done by some religious, or secular churchman, whoe hath the repu-

tation

tatiõ to be a man of good life, or by some such other whoe as much as humayne frailty will admit, is irreprehensible in his life and conuersation.

Secondly he must euery daye without faile say the letanyes, which are set downe in theire place: the Antheme; *Sub tuum præsidium*: the prayers and other vsual deuotions that doe follow, & the psalme *De profundis*: and such as cãnot read, theyr beads

with 3. *Pater noſter*, and 3. *Aue Maria*; as hath bene formerly mentioned.

Thirdly; He muſt ſay the ſayd letanyes with the prayers for all thoſe of the ſociety, as euery one of them doe ſay them for him; & he muſt beare them in memory as much as he cā, & cheefely him, by whō he was admitted, in all the reſt of his prayers and oraſons; if he be à prieſt, in all his maſſes;

masses; if a religious mā, or woeman, in all theyr meditations, disciplines, fastings, watchings, and such like exercises of mortification; and that he loue them, honor, and assist them aswell corporally, as spiritually, according to his power, and the neede that they shall haue.

Fourthly; He must say the forsayd prayers to obtayne of god, by the interceſsion and fauor of

our blessed Lady, and of the forsayd Saynts, the grace to dye well, and that with as much deuotion and attention as possibly he can, indeuoring with all his power, by his good life, to make himself meritorious of that grace: For as sayn& Augustin sayth he can hardly dye ill, whoe hath liued well, & he cã scarcly dye well, whoe hath liued ill. And it is, as a secret iudgment of god, noted by the same

S. Augu-

S. Auguſtin in his ſermon of innocẽts: *It is iuſt o Lord that he whoe whilſt he liued was forget full of thee, at his death should forget himſelf:* that is, his owne ſaluation, the ſacraments, reſtitution &c? *and dye like a beaſt.*

To conclude thoſe of the company are exhorted, and intreated in our lord Ieſus Chriſt to beare in memory and carefully to practiſe theſe fiue poynts which followe.

The firſt that aſſoone as they can they ſhould free themſelues from mortall ſinnes, if eyther they doe belieue, or doubt that they are touched with any; flying by all meanes poſſible thoſe occaſions which they knowe doe cauſe ſoe great a miſerye; and that where they are able to hinder it, they doe not ſuffer that any offend god in theyr preſence, or in any other place where they

they haue power to hinder.

The second poynt that they both confesse and communicate if they can, beside those dayes which are appoynted therefor, as wee haue shewed, euery month.

The 3. that they heare euery day masse, if they canne doo it without preiudice to that whereunto they are obliged; and that they pray for the catholique church, and for our

holy father the pope, for the king and ſtate, and for the kings aſſue; for the peace and vnity of Chriſtiã princes, for the extirpation of hereſyes, for thoſe that are in mortall ſinne, for ſuch as are afflicted & in temptation, for thoſe that are in the agonye of death, and for theyr enimyes.

The 4. that they indeuour to diſcharg themſelues faithfullye, and with conſcience of ſuch

dutyes, and obligations as belong to theire charge, & vocation whereto they are called.

The 5. that euery night they make, as they are able, an examination of theyr conſcience, and eyther ſay before or after it, the prayer which is vſed to obtayne a true contrition for theire ſinnes, which doth beginne: *My lord Ieſus*; with the next following prayer to our bleſſed lady; which examination

mination may be reduced for ſuch as eyther knowe not how, or cannot imploye themſelues longer therein to two poynts. The one to giue god thanks for all the graces, & benefits, which wee haue recieued at his hands, cheefly that he hath that day preſerued vs frō mortall ſinne, & ſudden death, and infinite dangers aſwell ſpirituall as corporall, which haue that very day fallen vpon

foe

ſoe many others better, and more conformable to the diuine goodnes then wee. The other is to ſift and ſearch out into what, and how many offences wee haue fallen, or permitted or cauſed others to fall; then to demand pardon for them, and to propoſe vnto our ſelues to confeſſe, and amend them.

OF

OF THE GREAT BLESSINGS WHICH THOSE VVHOE ARE OF THIS HOLY SOCIETYE DOE RECIEVE.

IF thou be in ſinfull eſtate of life, thoſe who are of the cõpany throughout the whole world by theire prayers and merits diſpoſe thee, to leaue ſuch mãner of life, to acknowledg thy ſinne, and that thou

thou mayst not dye in it.
2. If thou be in state of grace, they pray to god to conserue thee therein, & to augment and confirme it vnto thee.
3. Thou dost participate of the infinite good workes of soe many good Christians as are admitted to this societye.
4. They help thee by their prayers to obtayne the excellent guift of final perseuerance, and other vertues, which are neces-

ſary, as charity, patience, chaſtitye, deuotion &c.
5. They ayde thee alſo to obtayne of god that he would vouchſafe to keep thee from ſuddayne, or at leaſt from vnprouided death: And from falling into mortall ſinne: and in caſe thou doe committ any, that he would ſoe powerfully inſpire thee with his grace that thou mayſt preſently riſe from it againe. And alſoe that he would aſſiſt thee a-

gaynſt

gaynſt thy enimyes at the hower of thy death.

6. The ſacred virgin mother of this holy cõpany, and the glorious patrons thereof, Saint Ioſeph; S. Francis; S. Auguſtin; and S. Barbara, whom thou haſt ſoe often called vpon for theſe ends, and ſoe many thouſands as are of this ſocietye which dayly pray for thee, will aſſiſt thee particularly in this dangerous paſſage.

7. By theſe meanes thou

shalt receiue great consolation, & shalt be freed from great apprehensions, which perplex many.

8. After thy death if thou haue any guilt to be purged, they will assist thee that thou mayst be speedily deliuered from that clensing and correcting fier, as S. Augustin calleth it vpon the sixt psalme.

9. In à word thou shalt recieue à thousand other blessings

blessings, which are all cõprised and farre more in the communion of Saynts; and in that which S. Iames saith: *The daily prayer of the iust man is of great force.* Then consider, deare brother, if the prayer of one iust mã be of soe great valew, how much more meritorious and auayleable will the continuall prayers of fiue or six hundred thousand seruants of god

bee; whoe doe dayly increaſe, and applye themſelues to this exerciſe of prayer through the whole world, according to the rule and order of this holy company, to ſollicit thy requeſts & affayres with god; and that eſpecially which is the moſt principall of them all, to make a happy end, and to dye in the faith of the church, with the benefit of the ſacraments, & in the grace of god. Yea euen then when

when thou doſt walk, ſleepe, eate, and peraduenture offēd god, a great number of people fall downe vpō theire knees, and lift vp theire hands to heauen, beſeeching god to preſerue thee from mortall ſinne, and from a ſinfull death, and his anger, & fearefull iudgmēt. Therefore, deuout reader, procure this bleſſing for thy ſoule whilſt thou haſt time, and deſpiſe not this fayre occaſion which

is ſoe eaſy for thee, and without any obligation at all. Think with thy ſelf ſeriouſly what thou wilt wish that thou hadſt done for thy ſelfe, when thou shalt be layd vpō thy bed waiting for the laſt ſtroke of death; and pray to god that he will giue thee grace to finde that in thy ſelfe at that hower, & then lett him diſpoſe of thee according to his holye will for the reſt.

THE

THE LETANYES OF OVR LADYE OF LORETTO

VVHICH THOSE OF THE COMPANY DOE DAILYE SAYE.

KYrie eleiſon,
Chriſte eleiſon,
Kyrie eleiſon,
Chriſte audi nos,
Chriſte exaudi nos.
Pater de cœlis Deus, miſerere nobis.
Fili redemptor mundi Deus, miſerere nobis.
Spiri-

Spiritus ſancte Deus, miſerere nobis.
Sancta Trinitas vnus Deus, miſererē nobis.
Sancta Maria, ora pro nobis.
Sancta Dei genitrix, ora.
S. Virgo Virginum, ora.
Mater Chriſti, ora.
Mater diuinę gratiæ, ora.
Mater puriſsima, ora.
Mater caſtiſsima, ora.
Mater inuiolata, ora.
Mater intemerata, ora.
Mater amabilis, ora.
Mater admirabilis, ora.

Mater Creatoris, ora.
Mater Saluatoris, ora.
Virgo prudẽtiſsima, ora.
Virgo veneranda, ora.
Virgo prædicanda, ora.
Virgo potens, ora.
Virgo clemens, ora.
Virgo fidelis, ora.
Speculum iuſtitiæ, ora.
Sedes ſapientiæ, ora.
Cauſa noſtræ lætitiæ, ora.
Vas ſpirituale, ora.
Vas honorabile, ora.
Vas inſigne deuotionis, ora.
Roſa myſtica, ora.
Turris Dauidica, ora.

Turris eburnea, ora.
Domus aurea, ora.
Fœderis arca, ora.
Ianua Cœli, ora.
Stella matutina, ora.
Salus infirmorum, ora.
Refugium peccatorũ, ora.
Consolatio afflictorũ, ora.
Regina angelorum, ora.
Regina patriarcharũ, ora.
Regina prophetarũ, ora.
Regina apostolorum, ora.
Regina martyrum, ora.
Regina confessorum, ora.
Regina virginum, ora.
Regina Sanctorum omnium, ora.

Mater Dei, ora.
Agnus Dei, qui tollis peccata mundi, parce nobis Domine.
Agnus Dei qui tollis peccata mundi, exaudi nos Domine.
Agnus Dei, qui tollis peccata mũdi, miserere nobis.
Sub tuum præsidium confugimus sancta Dei genitrix nostras deprecationes ne despicias in necessitatibus, sed à periculis cunctis libera nos semper Virgo glorioſa & benedi-

cta, Domina noſtra, mediatrix noſtra, tuo filio nos reconcilia, tuo filio nos commenda, tuo filio nos in hora mortis præſenta: ſancta Maria ſuccurre miſeris, iuua puſillanimes, refoue flebiles, ora pro populo, intérueni pro clero, intercede pro deuoto fœmineo ſenu; ſentiant omnes tuum iuuamen, quicumque celebrant tuam ſanctam commemorationem.

Vers: Ora pro nobis peccatoribus

catoribus ſancta Maria mater Dei.

Reſp: Nunc & in hora mortis noſtræ.

Vers. Ora pro nobis ſancte Ioſeph.

Reſp. Nunc & in hora mortis noſtræ.

Vers. Ora pro nobis ſancte Auguſtine.

Reſp. Nunc & in hora mortis noſtræ.

Vers: Ora pro nobis beate Franciſce.

Reſp. Nunc & in hora mortis noſtræ.

Vers. Ora pro nobis ſancta Barbara.

Reſp. Nunc & in hora mortis noſtræ.

Vers. Memento Domine Congregationis tuę.

Reſp. Quam poſſediſti ab initio.

Vers. A ſubitanea & improuiſa morte.

Reſp. Libera nos Domine.

Vers. Ab inſidijs Diaboli.

Reſp. Libera nos Domine.

Vers. A pœnis inferni.

Reſp.

Resp. Libera nos Domine.

Vers. Saluos fac seruos tuos.

Resp. Deus meus sperantes in te.

Vers. Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

Oremus.

GRatiam tuam quæsumus Domine, mentibus nostris infunde, vt qui angelo nunciante Christi filij tui incarnationem cognouimus, per passionem eius

& crucem, ad reſurrectionis gloriam perducamur.

Defende quæſumus Domine beata Maria ſemper Virgine intercedente, iſtam ab omni aduerſitate familiam, & toto corde tibi proſtratam ab hoſtium propitius tuere clementer inſidijs.

Sanctiſsimæ genitricis tuæ ſponſi quæſumus Domine meritis adiuuemur, vt quod poſsibilitas noſtra non obtinet eius nobis interceſsione donetur.

Adeſto ſupplicationibus noſtris omnipotens Deus, & quibus fiduciam ſperandæ pietatis indulges intercedente beato Auguſtino confeſſore tuo, atque pontifice conſuetæ miſericordiæ tribue benignus effectum.

Deus

Deus qui Ecclesiam tuam beati Francisci meritis fœtu nouæ prolis amplificas: tribue nobis ex eius imitatione terrena despicere, & cœlestium donorum semper participatione gaudere.

Intercessio quæsumus Domine beatæ Barbaræ Virginis, & Martyris tuæ ab omni aduersitate nos protegat, vt per eius interuentum glorioſum, sacrosanctum corporis Domini nostri sacramentum, ante diem exitus nostri per veram pœnitentiam, & puram confessionem percipere mereamur.

Da nobis quæsumus Domine perseuerantem in voluntate tua famulatum, vt in diebus nostris, & merito, & numero populus

tibi seruiens augeatur.

Prætende Domine famulis, & famulabus tuis dexterã cœlestis auxilij, vt te toto corde perquirant & quæ digne postulant consequi mereantur.

Actiones nostras quæsumus Domine aspirando præueni, & adiuuando prosequere, vt cũcta nostra oratio, & operatio, atque bene viuendi institutio, à te semper incipiat, & per te cœpta finiatur: Qui in trinitate perfecta viuis & regnas Deus, in secula seculorum. Amen.

PRA-

PRAYERS FOR THE SOVLES OF THOSE WHOE ARE DEPARTED OF THE HOLY COMPANY.

DE profundis clamaui ad te Domine: Domine exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si

Si iniquitates obſeruaueris Domine: Domine quis ſuſtinebit?

Quia apud te propitiatio eſt: & propter legē tuam ſuſtinui te Domine.

Suſtinuit anima mea in verbo eius: ſperauit anima mea in Domino.

A cuſtodia matutina vſque ad noctem: ſperet Iſraël in Domino.

Quia apud Dominum miſericordia: & copioſa apud eum redemptio.

Et ipſe redimet Iſrael: ex

ex omnibus iniquitatibus eius.

Vers: Requiem æternam dona eis Domine.

Resp. Et lux perpetua luceat eis.

Vers. A porta inferi.

Resp: Erue Domine animas eorum.

Vers: Requieſcant in pace.

Resp: Amen.

Vers: Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

Oremus

Oremus.

DEus veniæ largitor, & humanæ salutis amator, quæsumus clementiã tuã vt nostræ associationis fideles, qui ex hoc seculo transierunt, beata Maria semper virgine intercedente, cum omnibus sanctis tuis ad perpetuæ beatitudinis consortium peruenire concedas: Per Christum Dominum nostrum. Amen.

ANTHEME OF THE HOLY VIRGIN AND MARTYR S. BARBARA.

GAude beata Barbara,
Summa pollens doctrina,

Angeli

Angeli mysterio.
Gaude virgo Deo grata,
Quæ Baptistam es imitata,
In vitæ stadio.
Gaude cum te visitauit,
Christus vita, & curauit
Plagas actu proprio.
Gaude quia meruisti,
Impetrare quod petisti,
Dante Dei filio.
Gaude, namque es eleuata,
Et in cœlum es delata,
Nobili martyrio.
Te laudantem familiam,
Trahe post te ad gloriam,
Finito exilio.

Vers. Ora pro nobis sanctissima Virgo Barbara.

Resp. Vt digni efficiamur promissionibus Christi.

Oremus.

IDEus veniæ largitor, & humanæ salutis amator, quæsumus clementiã tuã vt nostræ associationis fideles, qui ex hoc seculo transierunt, beata Maria semper virgine intercedente, cum omnibus sanctis tuis ad perpetuæ beatitudinis consortium peruenire concedas: Per Christum Dominum nostrum. Amen.

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Gaude, namque es eleuata,
Et in cœlum es delata,
Nobili martyrio.
Te laudantem familiam,
Trahe post te ad gloriam,
Finito exilio.

Vers. Ora pro nobis sanctissima Virgo Barbara.

Resp. Vt digni efficiamur promissionibus Christi.

Oremus.

INterceſſio quæſumus Domine beatæ Barbarę Virginis, & martyris tuæ ab omni aduerſitate nos protegat, vt per eius interuentū glorioſum ſacro-ſanctum corporis Domini noſtri Ieſu Chriſti ſacramentum ante diem exitus noſtri per veram pęnitentiam & puram confeſſionem; atque etiā extremam vnctionem percipere mereamur: per eundem Chriſtum Dominum noſtrum Amen.

AN

AN ADVERTISEMENT TOVCHING THE FORESAYD ANTHEME AND PRAYER.

YOu shall knovv that amongst the holy patrons of this blessed fraternitye S. Barbara is rightly placed, forasmuch as shee hath that gnift and grace from god to preserue from soddayne, and vnprouided death all such as doe demand it of god in her name. As it doth appeare in the acts of her noble martyrdome vvhich you shall find in the liues of saynts vvritten by the reuerend father Rybadeneyra: vvith a notable

example of one, vvho falling downe from the topp of a house that vvas on fire, and being buried, or rather ouervvhelmed vvith the ruynes of the house, and flaming brands, vvas in due time succored by the sayd Saynt, vvhoe appeared vnto him and promised him that he should not dye before he had receiued the Sacraments, and for that end shee had obtayned of god a respit for him till the next day: vvhich soe fell out, and he made a most happy end; because for a great space of tyme he had bene deuout to the foresayd Saynt.

A PRA-

A PRAYER TO IESVS CHRIST CRVCIFIED.

O Lord Iesus Christ, my moſt merciſull ſauiour, I beſeech thee by that great bitternes, which thou didſt ſuffer on the croſſe for me wretched ſinner; eſpecially at that houre when thy moſt ſanctified ſoule did depart from thy bleſſed bodye, that it would pleaſe

thee to haue pitty on my ſoule, and to vſe mercye thereto when it shall depart out of this life, and that thou wouldeſt by the merits of thy moſt precious bloud take it with thee into æternall life. Amen.

ADVERTISEMENT.

CÆſarius a religious man doth report, that a great ſeruant of god being accouſtomed to ſay the forſayd prayer as often as he paſſed by the holy Crucifix, did merit after his

his death to goe out of this vvorld directly into paradise, vvithout suffring the paynes of purgatory.

AN ACT OF CONTRITION, WITH ALL THE PARTS THEREOF IN FORME OF A PRAYER.

MY lord Iesus Christ, true god, & true mā, for asmuch as thou art accomplished with all perfection, and becauſe I doe acknowledg thee for my ſouueraigne bilſſe, I do

loue thee with all my hart and aboue all things I am infinitly ſory that I haue ſoe vngratefully offended thee. Wherefore I doe firſt of all reſolue neuer to offend thee more. Secondly to flye from all the occaſions of ſinne. Thirdly to make a ſincere confeſſiō, and to performe ſuch pennance, as ſhall be enioyned to mee: and for a more full, & worthy ſatisfactiō, I doe offer vnto thee thy owne merits, with

with thoſe of the bleſſed virgin thy mother, and of all thoſe whom thou haſt elected, ioyning therewith both my body and ſoule, my temptations, ſorrowes, and afflictions, and my whole life. Beſeeching thee alſoe that thou wouldſt pardonne, and giue me thy grace, whereby I may amend my life; and that I may continue therein euē till my death. Amen.

A PRA-

A PRAYER TO OVR BLESSED LADY TO COMMEND OVR SELVES TO HER SPECIALL PROTECTION AND SAFEGARD.

O Domina mea ſancta Maria ego infælix peccator me in tuam benedictam fidem ac ſingularem cuſtodiam, & in ſinum miſericordiæ tuæ hodiè & quotidiè, & in hora exitus

exitus mei, animam meã & corpus meum tibi cõmendo ; omnem ſpem meam, & conſolationem meam, omnes anguſtias, & miſerias meas, vitam, & finem vitæ meæ tibi comitto ; te hodie matrẽ, & apud Deum aduocatã meã præ omnibus eligo, & prẽopto; tu quę pijſſima es mater miſericordiæ, noli me propter nimia peccata mea reijcere : ſed per tuam ſanctiſſimam interceſſionem, & per tua glorioſa

glorioſa merita, omnia mea dirigantur & diſponantur opera, ſecundum tuam, tuiq ; filij voluntatem. Amen.

AN OTHER PRAYER TO IMPLORE THE AYDE OF OVR BLESSED LADY IN TIME OF TRIBVLATION, AND IN HORROR OF DEATH.

O Moſt chaſt, and mercifull virgin, and mother

mother holy Mary, ſtretch forth I beſeech thee, the hand of thy help and ſuccor to me a miſerable and wretched ſinner in all thoſe trauayles, and neceſsityes which may happen vnto me at any time or place; but principally in this tribulation and affliction which doth oppreſſe me at this preſent, ſoe that I may not onely beare it patiently, and for the loue of god, but alſoe with courage, and chee-

refully, and that by his grace and ſpeciall aſsiſtance I may gayne force and conſtancy in all my other croſſes and aduerſityes, which may fall vpon me, aſwell from the hand of my god, as of mē. O mother of mercy and aduocate of ſinners be pleaſed alſoe to be my gratious defendreſſe at that time when my ſoule ſhall part from my body; for at that time more thē any other ſhall I haue

neede of thy succor and ayde. For alas if I consider the weight of my sinnes, and the number of offeces which I haue committed and doe daily committ in the presence of the diuine goodnes, I feare to be confounded & ouercome by the deuill, whoe will neuer cease to present thē before my eyes indeuoring to deceiue me by his false illusions. I therfore most hūbly beseech thee, the true distributor of

gods holy graces) that thou wouldeſt obtayne of my lord, thy deare and onely ſonne, true god, and true man, that as he hath vouchſafed to come and take humayne fleſh in thy chaſt wõbe, not by any humayne but Diuine power, that ſo he might ſaue mankind from eternall damnation; ſoe likewiſe it would pleaſe him to giue me the force and vnderſtanding at that laſt houre truely to repẽt myſelf

ſelf of my ſinnes, and to haue nothing in my thoughts but him alone. Which I aske by thy interceſſion not for my ſelf alone, but alſoe for all thoſe whoe are of this holy ſocietye whereof thou art the principall ladye & miſtreſſe ſoe that by thy merits & interceſsiō wee may all ſoe well ſerue thy moſt ſweete ſonne in our life, that acknowledging him at our death by recieuing al the ſacramēts

and his holye grace, wee may merit one daye in heauen to enioy and poſſeſſe without end, the cleare viſion of the bleſſed. Amen.

AN OTHER PRAYER TO OVR LADYE.

O Moſt mercifull virgin Marye, moſt worthy mother of god, aſſured refuge of ſinners, conforter of the afflicted, I vnworthy ſinner haue recourſe

recourſe to thee with great confidence, beſeeching thee for that great ioye, which thou didſt feele in thy hart, when thou didſt ſee thy onely deare ſonne riſe from death to life, that it would pleaſe thee to comfort my ſoule: and more expreſſely I beſeech the for a ſpeciall grace, by the bowells of thy infinite pittye, that in the laſt paſſage of my life whē I shall appeare trembling defore the awefull

tribunall of thy deare beloued ſonne my ſauiour Ieſus Chriſt, to giue a ſtrict accompt of my whole life, that thou wouldeſt vouchſafe to aſsiſt and protect me, to the end that by thy fauorable interceſsion (moſt gracious mother) I may eſcape that terrible ſentence of eternall death, & be found, or made worthy to enioy with thee that life which neuer ſhall haue end. Amen.

PRO-

PROTESTATIONS FOR THOSE WHOE ARE SICK AND DESIRE TO DYE IN THE GRACE OF GOD.

I. N. miserable sinner doe protest heere in the presence of the holy Trinity, the Father, Sõne, and Holy ghost, of Iesus Christ crucified for my sinnes, of the glorious virgin Marye our aduocate, of S. Michael the archangell,

changell, and of all the angells, and ſaynts in paradiſe, eſpecially my angell gardien and of my patrone S. N. and other Saynts my aduocats and interceſſors, and of all yee my parents and friends that are here preſent, whom I deſire to be witneſſes of what I ſhall ſpeake. I doe then firſt of all proteſt that I doe take in good part my death, & with all willingnes of mind; and that I doe willingly

lingly ſuffer the griefes and afflictions of this diſeaſe for the loue; & glory of the diuine maieſtye; yea euen the paynes of purgatorye for ſuch time as it ſhall pleaſe our lord for the remiſſion of my ſinnes & the punishment due vnto them.

2. I proteſt that I will dye as I haue liued in the true faith of the holy Catholique, Apoſtolique, and Romayne church; and I doe beleeue and hold inuiolably

uiolably whatsoeuer it doth beleeue, and propose vnto me to be beleeued, with all the articles of the Creed which I will now repeate; *Credo in Deum* &c: and therewithall I doe reproue condemne, and detest all the ancient and moderne heresyes, principally that of the Caluinists and Protestants of our times.

3. I doe protest that I doe entirely trust in the infinite bounty and mercy of my

my god and ſauiour, the which doth infinitely exceede all my ſinnes, how great or grieuous ſoeuer they be. And therefore I doe hope to be ſaued, not by my merits, but by the merits of the pretious bloud, of the paſsiõ, and death of Ieſus Chriſt, the onely true ſauiour of my ſoule.

4. I proteſt that I doe pardon with all my hart all thoſe, whoe haue at any time offended me wi-

shing them all happynes & prosperitye in our Lord beseeching their pardon for euery occasion or subiect that I may haue giuen them to offend me.

5. I doe protest that frō the bottome of my hart, and with all profound humility I doe ask pardon of all those whome I may at any time haue scandalised by my ill example, or in any other sort whatsoeuer offended in word, or deed eyther in body, goods,

goods, or fame; offring my self with all readynes to giue them all manner of satisfaction, as farre, as I shall be able.

6. I doe protest, being humbly prostrated before the diuiné maiesty, that from the bottome of my hart I doe ask pardon and forgiuenes for all my sinnes and offences which I haue committed agaynst him, agaynst my neighbour, & my self: being chiefely greeued, and

troubled in my ſoule that I haue tranſgreſſed his will, conſidering his infinite goodnes and merit, and in regard of the exceeding and notorious fauors, which it hath pleaſed him to beſtowe vpon me; much offended with myſelf, that I haue not had that griefe, ſorowe and cõtrition, which I ought, and ſhould deſire to haue, and that I haue not peraduenture confeſſed myſelf as I ought, and am o-

bliged to doe; for which I am hartyly sorye, and doe propose to my self for the time to come in better manner then I haue hitherto done, to serue god faithfully, for euer remitting my self to his diuine prouidence, and perpetuall goodnes.

7. I doe protest that I giue thankes with the vtmost power and forces of my hart to my lord my god, for all the benefits already recieued, and

troubled in my ſoule that I haue tranſgreſſed his will, conſidering his infinite goodnes and merit, and in regard of the exceeding and notorious fauors, which it hath pleaſed him to beſtowe vpon me; much offended with myſelf, that I haue not had that griefe, ſorowe and cõtrition, which I ought, and ſhould deſire to haue, and that I haue not peraduenture confeſſed myſelf as I ought, and am o-

bliged to doe; for which I am hartyly sorye, and doe propose to my self for the time to come in better manner then I haue hitherto done, to serue god faithfully, for euer remitting my self to his diuine prouidence, and perpetuall goodnes.

7. I doe protest that I giue thankes with the vtmost power and forces of my hart to my lord my god, for all the benefits already recieued, and

which I doe hope to recieue from his diuine maiestye, which are infinite. I doe alsoe thank all those whoe in any manner whatsoeuer haue eyther done, or desired any benefit, seruice, or good office, eyther for my soule or bodye; and more expressely and particularly those whoe haue eyther giuen or offered me any occasion to merit.

8. I protest that I doe offer to my lord and god all

all the ſatisfactions, merits, ſorrowes, with the bloud which hath bene shed by my ſauiour Ieſus Chriſt his ſonne, the merits of the bleſſed virgin Mary, of all the Saynts, & ſeruants of god, whoe shall liue heere till the end of the world, for the remiſsion and ſatisfactiō of all my ſinnes, and for a perpetuall thākeſgiuing, and fit acknowledgment of the infinite benefits, & graces recieued of his di-

uine maieſtye.

9. I proteſt that I doe moſt humbly beſeech the ſacred virgin Marye, my angell gardie, my patron, and the ſaynts to whom I haue ſpeciall deuotion, with all the angells, and Saynts of paradiſe that they would ayd and aſſiſt me at my laſt poynt of life and obtayne for me by theire interceſſions, and merits euerlaſting repoſe in their bleſſed company. Marye mother of grace

mother

mother of mercie protect vs from our ennemye, & recieue vs at the houre of death. All the saynts of heauen make intercession for me.

10. I protest that if soe be that our Lord permit that I should be tempted by the deuill with any temptation whatsoeuer eyther agaynst faith, hope, or charity towards god, or neighbour, or agaynst ought that I haue nowe sayd, that I will not

harken, answeare, or cõsent thereto, or beleeue his false perswasions, and if soe be that by his craft and deceipts, or by the violence of my maladie and payne I should happē to consent to any sinne, I doe nowe beseech my good god that such consent of mine may be voyd & of none effect; and this I ask for the valewe and merit of the precious bloud of my Lord & Sauiour Iesus Christ.

Finally

Finally I proteſt that I doe recommend at this preſent my poore ſoule to the ſacred wounds of the feete, hands, and ſide of my ſweete and mercyfull ſauiour Ieſus Chriſt, the which I doe kiſſe and imbrace with all my hart, in the which I will liue and dye. Betwixt the armes of my redeemer I will liue, and I deſire to dye: Into thy hands ô lord I cõmend my ſpirit: Thou haſt redeemed me my lord god

of

of truth, god of my hart, and my portion for euer. I beseech all those whoe are preſẽt at my houre of death, & when I shal not be able to ſpeak any more that they would ayd, & ſuccor me with their prayers offring vp to the eternall father my agonye, ſweare, & ſuffrings in the vnion of the agonye, ſweates, and ſuffrings, of the bloud, paynes, and paſſions of my well beloued Ieſus Chriſt for the remiſsion

remiſsion of my ſinnes.

When thou shalt haue ended theſe proteſtations, the which thou mayſt recite many times, if thou think good, thou shalt ſay with great reuerence, deuotiō, and attention the two prayers; the one to Ieſus Chriſt Crucified, the other to the B. Virgin; by which is demanded grace to make a happy paſſage from this life to the next: which prayers are placed aboue pag. 65 and pag. 78.

OTHER DIRECTIONS VERY PIOVS AND PROFITABLE.

1. After the foresayd protestations and prayers it is requisite that the assistants with an intelligible voyce should saye the letanyes of our ladye, or those of the saynts, and that the sick party should indeuor to answeare at least by hart, if

if hee cannot by mouth, to the end that hee may more surely obtayne the grace which is desired. Then shall he kisse the sacred wounds of the holy Crucifix, sayeing each time, *Iesu the sonne of Dauid haue mercy vpon me.*

2. The sick person shall cause a Crucifix, or some other deuout image of our Lord Iesus Christ, or our blessed Lady to be hung vp in some place where he may easily be-

hold, and contemplate it many times, as well by nyght as by day, and pray ſometimes to Ieſus Chriſt, ſometimes to our bleſſed ladye, and recommēding himſelf cordially vnto them to ſpeake theſe words, or ſuch like. O Ieſus my ſauuiour ſaue my ſoule. O mercifull virgin Marye defend my ſoule. O Ieſus and Marye grant patience and ſtrength to my ſoule. O Ieſus and Marie recieue my ſoule neere

neere vnto yee. He shall likewiſe recõmend himſelf to the bleſſed patriarchs S. Ioſeph, Saint Francis, Saint Auguſtin, and Saynt Barbara, ſpeciall protectors and interceſſors for the holy Aſſociation of twelue, and to other his particular friends, and deuout perſons, and aboue all to his good Angell guardien.

3. Theye whoe haue charge of the ſick partyes shall be carefull that

theire children, or ſuch like perſons, doe not come neere them, or but very ſeldome by reaſon of the particular and naturall affection that they beare to them, becauſe the preſence of ſuch perſons doth vſually trouble ſicke people, for the tēderneſſe of affection which is ſtirred vp in them, which is very hurtfull as well to the body as to the ſoule.

4. All laſciuious paintings, & profane pictures, are

are to be remoued from the chamber of the ſick body, or at leaſt to be kept out of his ſight, becauſe they might without doubt cauſe in him, by the craft of the deuill euill thoughts, and effects.

5. Thoſe whoe shall viſit the ſick, muſt be carefull that they doe not entertayne them with vayne diſcourſe, or vnproffitable and worldly buiſineſſes: but shall ſpeake vnto thē ſuch things as may ſpiri-

tually recreate them, and edify the assistants in our Lord.

6. The sick partye shall be diligent to discouer vnto his spirituall father all the temptations, doubts, scruples, and sinnes, orderly as they come to his memorye, to the end, that conseruing by this meane the peace and tranquillity of his conscience, the deuill be not able to deceiue him in any thing.

7. Be-

Besides the sick, or those whoe attend about him, must indeuor to gett religious men to come fren vnto him, particularly his confessor or spiruall father, that he may be ayded by them, comforted, & solaced, especially towards the end of his life. For it is certayne that the presence onely of good religious men, especially if they be priests, both bring, & cause great feare and terror to the infernall

fernall deuills, which ne
uer forsake the sick per
son till he be dead.
8. To conclude, I will say
one thing very profitabl
for sick persons, who de
sire to make a good, an
quiet end; and which per
chance is not much pra
ctised by worldly men
which is; not to put of th
saying of masses for th
after theire death, or t
giue almes for the goo
of theire soules; but the
ought to doe it whil
the

they liue, for as much as ſuch like good workes, are then without compariſon farre more profitable to the ſoule then after theire death. Firſt for that they obtayne of god diuerſity of proffit, and ſpirituall helpes, with, or by which the ſoule is excited to doe ſupernaturall workes, and which deſerue eternall ſaluation, as acts of ſorrowe, and contrition for ſinne, of the loue of god, hope, and

ſuch

ſuch like, by which a habit of diuine grace doth increaſe in the ſoule, and conſequently the glory which is due thereto in paradiſe. 2. Becauſe the ſoule doth receiue of theſe ſpirituall helps, great force, and is meruailouſly ſtrengthned and incouraged in time of death agaynſt the aſſaults of his ennemy. In a word theſe meanes are of great force and vale we to obtayne of god a true and harty

harty repentance at the houre of death, and a moſt perfect conuerſiō to him; wherein a happye end doth conſiſt, and in his grace, and conſequently our eternall ſaluation in the life to come, whereunto may it pleaſe our redeemer to conduct vs all by the merits of his moſt holy paſſion.

THE COMPLAINT OF A SOVLE APPREHENDING THE ETERNITYE OF HELL.

FOr EVER, *neuer ending, my good god,*
S'an infinite that knowes no period:
Reſtleſſe, howlinge, burninge, dyinge EVER;
So endleſſe each apart, and all togeather.
If after many thouſand yeares were

were past,
These ills should end, there would be hope at last.
But this for EVER termelesse all consumes,
And old past Age, its infancy resumes.
The fullest mirth hard EVER doth controule,
And sad; and silent strikes th'afflicted soule.
By Attoms could a wrenne ouer the mayne,
Transfer the headlesse Alpes, with easlesse payne;
And euery thousand yeares

but once could fly:
Or when an Ant had ſuckt
the Ocean dry,
Should be the terme; this
tardy hope might pleaſe,
The Damned ſoules; that once
there would be eaſe.
But Horred EVER, tyme, and
all or'e paſt:
Exiſts alone, with him that's
firſt, and laſt.

FINIS.

OFFICIVM PARVVM

in honorem

S. IOSEPH

Sponsi B. Mariæ.

AD MATVTINVM,

Vers. Iesus, Maria, Ioseph.

DOmine labia mea aperies.

Resp. Et os meum annunciabit laudem tuam.

Vers. Deus in adiutorium meum intende.

Resp. Domine ad adiuuandum me festina.

Vers. Gloria Patri, & Filio: & Spiritui sancto.

Resp. Sicut erat in principio, & nunc, & semper: & in secula seculorum, Amen. Alleluia.

A septuagesima vsque ad Pascha, loco Alleluia, *dicitur,* Laus tibi Domine, Rex æternæ gloriæ. *Hymnus.*

Ioseph

IOſeph Dauid filius
clara ſtirpe natus,
Virgini deſponſus, mente
copulatus,
Vtriuſque cuſtos, cælo
de (ſtinatus.

Antiphona. Salue Patriarcharum decus, & Ecclesiæ ſanctę Dei œconomus, cui panem vitæ, & frumentum electorum conſeruaſti.

Verſ. Ora pro nobis ſancte Ioſeph.

Reſp. Vt digni efficiamur promiſſionibus Chriſti.

Oremus.

SAnctiſsimæ Genitricis tuæ ſponſi, quęſumus Domine, meritis adiuuemur: vt quod poſsibilitas noſtra non obtinet, eius nobis intercessione donetur. Qui viuis, & regnas cum Deo Patre in vnitate Spiritus ſancti Deus, per omnia ſecula ſeculorum. Amen.

AD PRIMAM.

Verſ. Ieſus, Maria, Ioſeph.

Verſus.

DEus in adiutorium meum intende. *Reſp.* Domine

Domine ad adiuuandum me feſtina. Verſ. Gloria Patri, & Filio: & Spiritui ſancto. Reſp. Sicut erat in principio, & nunc & ſemper: & in ſecula ſeculorum. Amen. Alleluia.

Hymnus.

TV, qui ſponſam grauidam dolens cùm videres,
Cogitabas anxius an eam retineres,
Sed cœleſtis nuntius, ne ampliùs timeres,
In ſomnis admonuit,

ſed

sed potiùs gauderes. *Antiphona.* Salue Patriarcharum decus, & Ecclesię sanctę Dei œconomus, cui panem vitæ, & frumentũ electorum conseruasti. *Vers.* Ora pro nobis sancte Ioseph. *Resp.* Vt digni efficiamur promissionibus Christi.

Oremus.

SAnctissimæ Genitricis tuæ sponsi, quæsumus Domine, meritis adiuuemur: vt quod possibilitas nostra non obtinet, eius nobis

nobis intercessione donetur. Qui viuis, & regnas cum Deo Patre in vnitate Spiritus sancti Deus: per omnia secula seculorum. Amen.

AD TERTIAM.

Vers. Iesus, Maria, Ioseph.

Versus.

DEus in adiutorium meum intende. *Resp.* Domine ad adiuuandum me festina. *Vers.* Gloria Patri & Filio: & Spiritui sancto. *Resp.* Sicut erat in principio, & nunc, & semper:

ſemper: & in ſecula ſeculorum. Amen. Alleluia.

Hymnus.

BEthleem profectus
cenſum ſoluturus,
Cum prægnante Virgine,
vbi naſciturus
Erat mundi Dominus,
quippe mox facturus,
Vt ipſum infantulum eſſet
amplexurus.

Antiph. Salue Patriarcharum decus, & Eccleſiæ ſanctæ Dei œconomus, cui panem vitæ, & frumentum electorum conſeruaſti.

seruasti.

Vers. Ora pro nobis sancte Ioseph.

Resp. Vt digni efficiamur promissionibus Christi.

Oremus.

SAnctissimæ Genitricis tuæ sponsi, quæsumus Domine, meritis adiuuemur; vt quod possibilitas, nostra non obtinet, eius nobis intercessione donetur. Qui viuis, & regnas cum Deo Patre, in vnitate Spiritus sancti Deus: per omnia secula seculorum. Amen.

AD SEXTAM.

Vers. Iesus, Maria, Ioseph.

Versus.

DEus in adiutorium meum intende.

Resp. Domine ad adiuuandum me festina.

Vers. Gloria Patri, & Filio, &c.

Hymnus.

CVm Herodes impius in pueros sæuiret,
Gabrielis monitu ne amplius dormiret,
Retulisti sponsæ, sed tecum veniret,

Et

Et accepto paruulo in Ægyptum iret.

Antiph. Salue Patriarcharum decus, & Ecclesiæ sanctæ Dei œconomus, cui panem vitæ, & frumentum electorum conseruasti.

Vers. Ora pro nobis sancte Ioseph.

Resp. Vt digni efficiamur promissionibus Christi.

Oremus.

SAnctissimæ Genitricis tuæ sponsi, quæsumus Domine, meritis adiuue-

mur: vt quod possibilitas nostra non obtinet, eius nobis intercessione donetur. Qui viuis, & regnas cum Deo Patre in vnitate Spiritus sancti Deus, per omnia secula seculorum, Amen.

AD NONAM.

Vers. Iesus Maria, Ioseph.

Versus.

DEus in adiutorium meum intende.

Resp. Domine ad adiuuandum me festina.

Vers. Gloria Patri & Filio: &

& Spiritui sancto.

Resp. Sicut erat in principio, & nunc, & semper: & in secula seculorum. Amen. Alleluia.

Hymnus.

HOstibus defunctis inde recessisti,

Et in Galilæam tecum reduxisti,

Puerum, & sponsam, sicut didicisti

Cœlitus, & Nazareth humilis vixisti. *Antiph.* Salue Patriarcharum decus, & Ecclesiæ sanctæ Dei œconomus, cui panè

vitę, & frumentum electorum conſeruaſti.
Verſ. Ora pro nobis ſancte Ioſeph. Reſp. Vt digni efficiamur promiſsionibus Chriſti.

Oremus.

SAnctiſsimæ Genitricis tuæ ſponſi, quæſumus Domine, meritis adiuuemur: vt quod poſſibilitas noſtra non obtinet, eius nobis interceſsione donetur. Qui viuis, & regnas cum Deo patre in vnitate Spiritus ſancti Deus, per omnia

omnia seculà seculorum. Amen.

AD VESPERAS.

Vers. Iesus, Maria, Ioseph..

DEus in adiutorium meum intende. *Resp.* Domine ad adiuuandum me festina.

Vers. Gloria Patri, &c.

Resp. Sicut erat &c.

Hymnus.

O Qui Iesum factum duodecim annorum Perdidisti tuum lumen oculorum!

Sed inuentum postea in medio doctorum,
Custodisti sedulus, Regem Angelorum.

Antiph. Salue patriarcharũ decus, & Ecclesiæ sanctæ Dei œconomus, cui panis vitæ, & frumentum electorum conseruasti. *Vers.* Ora pro nobis &c.

Oremus.

SAnctissimæ Genitricis tuæ sponsi quæsumus Domine, meritis adiuuemur: vt quod possibilitas nostra non obtinet eius nobis

nobis intercessione donetur. Qui viuis, &c.

AD COMPLETORIVM.

Vers. Iesus, Maria, Ioseph.

COnuerte nos Deus salutaris noster. *Resp.* Et auerte iram tuam à nobis.

Vers. Deus in adiutorium meum intende.

Resp. Domine ad adiuuandum me festina.

Vers. Gloria Patri, &c.

Hymnus.

Fælix,

FÆlix, quem in vlnis
Iesus cum Maria
Tenuit cubantem, dum in
agonia
Spiritum efflares, vt di-
recta via,
Tenderes ad Patres fun-
ctus vita pia,
Antiph. Salue Patriarcha-
rum decus, &c.

Oremus.

SAnctissimæ Genitricis
tuæ sponsi, &c.

Commendatio.

HAs horas Canonicas
cum attentione.

Dixi

Dixi sancte Ioseph tui ratione.
Vt sis memor mei in oratione,
Vt viuamus simul in cœli regione. Amen.

FINIS.

Hic libellus, cui titulus Asso-
CIATIONIS, siue SOCIETATIS;
VNA CVM OFFICIO S. IOSEPH,
translatus ex Gallico in Sermo-
nem Anglicum, vtiliter excude-
tur. Actum Duaci 20. Maij. 1626.

GEORGIVS COLVENERIVS,
S. Th. Doctor, & Regius ordi-
narius que Professor, & in Aca-
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